

DAJJAAAL

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مقدمة الديار

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CONTENTS

1.	Preamble to the Advent of Dajjaal	3
2.	The Vices and Tribulations of Dajjaal will not only be Confined to his Contemporaries	4
3.	People's Neglect of the Mention of Dajjaal Signals the Proximity of his Emergence	5
4.	Supernatural Feats	6
5.	Devils Impersonating Human Beings	6
6.	Is it Possible to See Allah in the World?	8
7.	Some Ahadeeth Discussing Dajjaal	9
8.	The Claim of Allah Transmigrating into a Human Form will be One of Dajjaal's vices	10
9.	Dajjaal and Pharaoh According to the Ittihadiyya Group of Mystics	12

PREAMBLE TO THE ADVENT OF DAJJAAL

All praise is due to Allah, the Sustainer of all the worlds, and may his choicest blessings be upon our prophet Mohammed (Sallallahu alaihi wasallam), the seal of all prophets.

The episode of Dajjaal is most assuredly a crucial one. It would suffice to say that no event between Hazrat Adam (AS) and the Doomsday is more awesome than this, as Our Nabi (Sallallahu alaihi wasallam) has informed us. What is apparent is that every Messenger of Allah had warned his nation of Dajjaal but their information and warnings were less than those of our Nabi (Sallallahu alaihi wasallam). This is due to the fact that, according to the knowledge of Allah and His Divine will, Dajjaal's emergence will be within this Ummat (fraternity) of Nabi (Sallallahu alaihi wasallam).

Habit has proven that every momentous event was superceded by certain occurrences which served as an introduction to it. Seldom has it ever occurred that such events transpired suddenly, so it befits this event to take place in a similar manner.

The discussion in this brief booklet will concern some of the dissention which will precede the advent of this devious man. This will be mentioned due to it's connotations with the temptations to be faced through his appearance and to attain safety from him by remaining safe from the strife and anarchy he will bring about.

Mention will also be made of these due to the fact that the time of Dajjaal has already dawned upon us since discord and dissention has reached such great levels in our time, the like of which has not passed before. In fact the time is near when this anarchy will itself announce his advent. It is, therefore, incumbent upon us to adopt means of prevention and take precautions to avoid this strife. To do this is a certain sign of good fortune since a fortunate person is he who remains aloof of vice and evil.¹

¹ According to a hadith narrated by Abu Dawood.

THE VICES AND TRIBULATIONS OF DAJJAAL WILL NOT ONLY BE CONFINED TO HIS CONTEMPORARIES.

Sheikhul Islam Ibn Taimiyyah (RA) said: "The evils of Dajjaal will not be confined to those of his period since the basis of his evil is it's contradiction with the Islamic Law (Shariah) associated with extraordinary feats. Therefore, any person who acknowledges opposition to the Shariah due to something extraordinary, has been afflicted by a branch of this great evil of Dajjaal. This is prevalent to a large extent in every time and place. However, the specific evil and anarchy (in Dajjaal's time) will be the severest of all. So whosoever Allah protects from the evil of Dajjaal will remain protected from all evils of a lesser degree, whether he is present in Dajjaal's time or not."

Therefore, the evil of Dajjaal is not confined to his person and the time of his emergence only. We should be well aware of this! Similarly since the crux of his vice will be it's opposition to the Shariah together with supernatural occurrences, then definitely these matters have reached a climax. In fact it will be most apt to term our period of time 'The era of extraordinary events.' What Sheikhul Islam (RA) has written in his book *As-Sabeeniyah* (Pg 514) elucidates the matter further. He writes: "It has been established that Nabi (Sallallahu alaihi wasallam) had instructed his Companions to recite the following supplication even out of Salaat:

اللهم إنا نعوذ بك من عذاب جهنم ونعوذ بك من عذاب
القبر ونعوذ بك من فتنة المسيح الدجال ونعوذ بك من
فتنة المحيا والممات

TRANSLATION: Oh Allah! we seek your protection from the punishment of Hell, from the punishment of the grave, from the evils and tribulations of Dajjaal and those of life and death." [Sahih Muslim]

Further Sheikhul Islam writes: "This Dua (supplication) is reported to be recited both within salaah and without. It is a known fact that the things mentioned with protection from Dajjaal in this Dua, like protection from the

punishment of Hell and the grave and from the trials of life and death, are things which every person performing salaah has been ordained to seek protection from. This is because these things affect every person, and salvation cannot be achieved except by being saved from them. This indicates that the trials and vices of Dajjaal are also similar.

If Dajjaal's evil was only to affect those who will personally encounter him, then everyone would not have been instructed to seek protection from him knowing full well that all of mankind will not encounter him. Only a very limited number of people who are also instructed with this Dua will encounter him.

Similarly, the warnings which all the Prophets (Alaihimus salaam) including Nuh (Alaihis salaam) sounded to their nations necessitates that his evils will be general and widespread even though his personal appearance be somewhat delayed when he will be slain by Hazrat Isa bin Maryam (AS).

PEOPLE'S NEGLECT OF THE MENTION OF DAJJAAL SIGNALS THE PROXIMITY OF HIS EMERGENCE.

Raashid bin Sa'ad reports that when Istakhar was conquered, a caller announced, "Dajjaal has emerged!" He says that As-Sa'ad bin Jathamah (RA) (a Sahabi) met them and said, "If you people had not said what you have just said, I would have informed you that I had heard Rasulullah (Sallallahu alaihi wasallam) say: "Dajjaal will not emerge until people neglect and abstain from mentioning him, and until the Imams (leaders) stop talking about him from the pulpits."²

Neglect to mention Dajjaal in our times is so apparent that it needs no elucidation. This is due to the near proximity of his emergence. In fact some deviant people totally deny Dajjaal's advent in spite of the numerous authentic Ahadeeth narrated regarding this. We seek Allah's protection from the evil schemes and designs of Shaytaan.

² Narrated by Abdullah bin Imaam Ahmed from a narration of Safwaan bin Umar. Imam Haythami has said, "This hadith is Sahih as Ibn Mu'in has mentioned and it's narrators are reliable."

SUPERNATURAL FEATS

Supernatural and extraordinary feats are of two types:

1. They are either what we term a Karamat which can only be achieved by the Friends of Allah, the pious ones; or
2. Satanic occurrences

Distinction can be drawn between the two by the Shari measure as Ulema have determined. This is done by gauging the person enacting the supernatural act by the gauge of Sharia. If he is practising well upon the Sharia, then his feats will be termed as *Karama*. If the person is not found to be like this, then his feat will be a trial. This will be the case with Dajjaal when he emerges, bringing the dead to life and displaying his own Paradise and Hellfire. However the discussion here concerns those evils which will precede his advent, and these are prevalent and profound in today's times. It will be, therefore, necessary that these also be gauged with the Shari scale as mentioned above. If this is not done obscurity will predominate, so do not abolish this scale since it holds true in all matters i.e. everything can be gauged by it.

DEVILS IMPERSONATING HUMAN BEINGS

Sheikhul Islam (RA) says: "Amongst the benefits humans attain from the Jinns is taking service from them for ulterior motives such as *shirk*, murder and promiscuous deeds.

Sometimes, a jinn can appear as a particular human being (a saint). When any of this saint's followers call for the saint's aid, the jinn appears before him so that the follower believes him to be the saint himself. At times a follower might call out to his Sheikh (saint) thus, "Oh my leader!" The jinn then transmits the call to the Sheikh in a human voice so that the Sheikh thinks it to be actually a human's voice. The Sheikh then responds to the plea and makes such an indication by which the person's difficulty is removed. The Jinn then enacts the same voice and action of the Sheikh with such accuracy that the person believes that this is truly his Sheikh who has

punishment of Hell and the grave and from the trials of life and death, are things which every person performing salaah has been ordained to seek protection from. This is because these things affect every person, and salvation cannot be achieved except by being saved from them. This indicates that the trials and vices of Dajjaal are also similar.

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answered his call and carried out the action (by which the difficulty was removed). The accuracy of the Jinn's action is such that if the follower's hand may be in a plate from which he is eating, the Jinn will also place his hand in the plate and partake of the food appearing to be the hand of the Sheikh. The follower then actually believes the Sheikh to be present alongside him.

The Jinn will also transform himself into a plate before the sheikh so that he may think his hand to be in the plate. Thereafter when the follower actually meets the Sheikh, the latter will mention to him that his hands were in a plate. The follower will verify this whereas between the two there may be a distance of a month's journey, and the Sheikh remained where he was, his hand not emerging and stretching. Here the Jinn had impersonated each one of the two before the other so that each may believe he was in the other's presence, whereas all that was before them was the personification and mesmerism of the Jinn.

[Extracted from Majmu'atul Fatawa V13 Pg 84].

One should ponder about this Jinn's impersonation of a human mentioned by Sheikhul Islam, which will be assumed to be the actual person. Also his imitation of the person's speech with his voice and miming the person's actions even though they may be far apart. In this manner one may be able to recognize a supernatural feat; by viewing the person enacting it, as has been mentioned in the Shari Scale. We now have made a distinction for our times by which we may recognize Dajjaal's vices and trials.

Ibn Taimiyyah (RA) further states: "Before some people the Jinn may take the form of human beings, so that they actually believe it to be a human. They may also appear to be a particular object so that whoever sees it will believe it is that actual object. They are also able to imitate the voice of a person who humans may recognize, making them believe that what they hear is actually the voice of that particular person."

[From An-Nubuwaat Pg 448]

The Jinn's impersonation of a specific human and imitation of his voice is something to deliberate upon. Similarly their ability to appear to a human as a particular object and to imitate it's sounds. He has also stated in his book ("Differentiation between the Friends of Allah and the friends of

Shaytaan). "A Sheikh who had experienced this appearance and address of these figures says: "A Jinn appeared to me as a shining object resembling water and glass, wherein he informed me of what he intended me to know." He says, "When the people were told about this, the Jinn would convey to me a message of someone requiring my help and when I would reply they would transmit my answer back to the person."

After this Sheikhul Islam continues on this topic and informs us that these feats are achieved by innovative means which are condemned in the Shariat. They can only be done by disobedience to Allah and are from amongst the supernatural feats of Shaytaan. We should contemplate upon those things which resemble these in our times.

IS IT POSSIBLE TO SEE ALLAH IN THE WORLD?

One of the most rejected claims which can be made is the claim of seeing Allah Ta'aala in this world. In this regard many authentic Ahaadith have been narrated refuting this misconception. For example Nabi (Sallallahu alaihi wasallam) has said: "You should understand that none of you can ever see your Rabb (Allah) until you die."

[Sahih Muslim]

This impossibility of seeing Allah Ta'aala in the world is not because Allah Himself is impossible to see, but due to the inability of the Creation to see him. Consequently there is no doubt concerning seeing Allah in the Hereafter as has been conclusively proven.

Sheikhul Islam has written: "Nabi (Sallallahu alaihi wasallam) had drawn a distinction between the sighting of Allah before death and that of after death. Nabi (Sallallahu alaihi wasallam) had mentioned that no person can ever see Allah Ta'aala before the person's death."

This, Nabi (Sallallahu alaihi wasallam) mentioned while addressing the Sahabah that Dajjaal cannot be Allah (as he will claim) because Dajjaal is one-eyed whereas Allah is not. Together with this he informed them that they are incapable of seeing Allah in the world so that they may be aware that whatever may be seen in the world cannot be Allah."

Sheikhul Islam (RA) states further: "It should be noted that the Sahabah, the *Tabi'een*, the Jurists and the *Ahle Sunnah* from all divisions are unanimous that Muslims will see Allah in the Hereafter with their own eyes like we see the sun and the moon. This has been conclusively narrated in numerous *Ahadeeth* of Nabi (Sallallahu alaihi wasallam). They are also unanimous upon the fact that no one can actually see Allah in this world, as Abu Bakr Al Khalaal has mentioned in his book *As Sunnah*. He narrates from Imam Hambal through his son Ishaq who says I heard Abu Abdullah (Title of Imam Ahmed bin Hambal) saying: "Most definitely Allah cannot be seen in the world but he can be seen in the Hereafter. This has been established from the Quraan, from the *Ahadeeth*, from the Companions of Rasulullah (Sallallahu alaihi wasallam) and the *Tabi'een* (RA)."

[From As-Sabeeniyyah Pg 469]

This claim (of divinity) will be one of the most prominent factors to expose Dajjaal's falsehood and deceit. Allah is exalted and pure of this great slander. May Allah destroy the likes of Dajjaal and Pharaoh due to the audacity of their claim which knows no parallel.

SOME AHADEETH DISCUSSING DAJJAAL

Imaam Zuhri (RA) has narrated from Saalim bin Abdullah that Hazrat Abdullah bin Umar (RA) said: "Once Nabi (Sallallahu alaihi wasallam) stood up before the Sahabah, and, after praising Allah Ta'aala suitably, he made mention of Dajjaal saying: "I warn you all of Dajjaal. There had not come a Nabi (AS) but he had sounded warnings to his nation about Dajjaal. However, I will inform you of something that no Nabi had told his nation. Dajjaal is one-eyed whereas Allah is not."³

Imam Muslim and Tirmidhi report an addition to this Hadith in which Ibne Shihaab states: "Umar bin Thabit Ansaari informed me that a companion of Nabi (Sallallahu alaihi wasallam) told him that Nabi (Sallallahu alaihi wasallam) told them on the day he warned them of Dajjaal, "The word *Kaafir* will be inscribed between Dajjaal's eyes. Every person who will

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show a disliking for Dajjaal's actions or every *Mumin* will be able to read this inscription." Then Nabi (Sallallahu alaihi wasallam) emphasised: "None of you can ever see his Exalted Sustainer (Allah) until death."⁴

Hazrat Abu Hurairah (RA) has narrated that Nabi (Sallallahu alaihi wasallam) said: "Should I not tell you such a thing which no Nabi (Sallallahu alaihi wasallam) had told his nation? Verily Dajjaal is one-eyed. He will have with himself models of Paradise and Hellfire. That which he will say is Paradise will actually be the fire. I warn you of him just as Nuh (AS) warned his nation."

[Sahih Bukhari and Muslim]

Numerous other *Ahadeeth* have been narrated regarding Dajjaal which cannot be accommodated in this brief treatise. It has been established that Hazrat Eesa (AS) will descend from the heavens and he will be the one to slay Dajjaal.

THE CLAIM OF ALLAH TRANSMIGRATING INTO A HUMAN FORM WILL BE ONE OF DAJJAAL'S VICES

Those who approve of the transmigration of Allah into a human form, like the Christians (as well as other general and specific believers of transmigration), are, without doubt, afflicted by Dajjaal's vice even though they have not encountered him in person. Nowadays numerous magazines have appeared on the shelves claiming that Allah Ta'aala transmigrates into a human form. Allah is exalted and totally free of what those liars babble.

Sheikhul Islam (RA) says: "There was a famous Sheikh here in Damascus called Ibn Hood. We considered him to be one of the greatest of the *Itihadiyya* group of mystics as far as abstinence, recognition of Allah, and spiritual exercises were concerned. His devoted companions believed him to be Allah and that he (Ibn Hood) was Hazrat Isa bin Maryam (AS). They would say that his mother's name was Maryam and she was a Christian.

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They held the belief that he was being referred to in Nabi (Sallallahu alaihi wasallam)'s following hadith: "The son of Maryam (AS) (i.e. Hazrat Isa (AS) will descend amongst you." They would say that the spirit of Isa (AS) descended upon Ibn Hood.

A very learned person in philosophy and other sciences who was also involved in ascetism and mysticism debated with me on this issue. Much discussion and debating transpired which is too lengthy to mention. However, this continued between us until I explained the incorrectness of their claim to them using authentic *Ahadeeth* concerning the descent of Hazrat Isa (AS) and that this quality cannot be attributed to Ibn Hood. I explained to them the evil of *Karmathianism*⁵ which they had entered into, until they resorted to *Mubahala*⁶. I took an oath before them that there would be no outcome to their expectations, neither would it be fulfilled. I also swore that Allah would not bring this Sheikh's motives to pass. Allah Ta'aala fulfilled my oaths. All praise to Allah, the nurturer of the universe.

A person who was originally amongst this group but who later withdrew to become a notable, revered person said to me: "What is there to prevent Allah from adopting a human form? Nabi (Sallallahu alaihi wasallam) said that Dajjaal is one-eyed whereas Allah is not. Therefore, if it was not possible for Allah to appear in this form, Nabi (Sallallahu alaihi wasallam) need not have said this." He debated using this point, as a proof of the possibility that Ibn Hood was Allah. From various angles I expounded to him the invalidity of this. I told him that this *Hadith* contains no proof since Allah Ta'aala has elucidated the fact that Isa (AS) was His servant and pronounced those people as disbelievers who proclaimed his divinity. In one *ayat* Allah says: "**Al-Maseeh bin Maryam is nought but a messenger of Allah. Many messengers passed before him, and his mother was most**

⁵ A shi'ite group founded by Hamdan Karmat whose focal belief concerns the incarnation of Allah within their Imaams. Hence their Imaams (the twelfth of whom is still supposed to be in hiding) are believed to be the sole religious and administrative authorities.

⁶ A mutual gathering of conflicting parties wherein the curse and wrath of Allah is invoked by each faction upon the other.

true. They both used to eat food."

[Surah Ma'ida Verse 75]

It should be noted that consuming food is a trait of a human.

Allah says in another verse: "**Verily those people have disbelieved who claim that Allah is Maseeh bin Maryam. Say to them (O Muhammad (Sallallahu alaihi wasallam), Who is able to withhold Allah if He desires to destroy Maseeh bin Maryam, his mother and all those upon the earth?**"

[Surah Al-Maidah Verse 17]

Allah also says regarding Himself: "**Neither does slumber overtake Him nor sleep.**"

[Surah Al Baqarah Verse 255]

He says in another place: "**He begetteth not, neither was He begotten. None is equal unto Him.**"

[Surah Al Ikhlas Verse 3 and 4]

Numerous other similar verses can be cited.

(Extracted in brevity from Al-Sab'eeniyya Pg 520)

DAJJAAL AND PHARAOH ACCORDING TO THE ITTIHADIYYA GROUP OF MYSTICS

Sheikhul Islam states in his discourse regarding the *Ittihadiyya* group: "According to this elite group of mystics, Dajjaal is just like Pharaoh."

He mentions further: "Since Dajjaal will claim divinity, Nabi (Sallallahu alaihi wasallam) had informed us of two clear differentiating factors:

1. Dajjaal will be one-eyed whereas Allah is not.
2. No-one can see Allah until death. Even though Dajjaal will be a *kaafir*, Nabi (Sallallahu alaihi wasallam) mentioned this because such miraculous feats will be displayed by him which will

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[Surah Ma'ida Verse 75]

It should be noted that consuming food is a trait of a human.

Allah says in another verse: "**Verily those people have disbelieved who claim that Allah is Maseeh bin Maryam. Say to them (O Muhammad (Sallallahu alaihi wasallam), Who is able to withhold Allah if He desires to destroy Maseeh bin Maryam, his mother and all those upon the earth?**"

[Surah Al-Maidah Verse 17]

Allah also says regarding Himself: "**Neither does slumber overtake Him nor sleep.**"

[Surah Al Baqarah Verse 255]

He says in another place: "**He begetteth not, neither was He begotten. None is equal unto Him.**"

[Surah Al Ikhlas Verse 3 and 4]

Numerous other similar verses can be cited.

(Extracted in brevity from Al-Sab'eeniyya Pg 520)

DAJJAAL AND PHARAOH ACCORDING TO THE ITTIHADIYYA GROUP OF MYSTICS

Sheikhul Islam states in his discourse regarding the *Ittihadiyya* group: "According to this elite group of mystics, Dajjaal is just like Pharaoh."

He mentions further: "Since Dajjaal will claim divinity, Nabi (Sallallahu alaihi wasallam) had informed us of two clear differentiating factors:

1. Dajjaal will be one-eyed whereas Allah is not.
2. No-one can see Allah until death. Even though Dajjaal will be a *kaafir*, Nabi (Sallallahu alaihi wasallam) mentioned this because such miraculous feats will be displayed by him which will

strengthen any doubts within the hearts of normal people (regarding him being Allah).

Consider the respect accorded today to those who carry out deceptive super natural feats. They are being called great scholars and are very highly appraised. By this we can understand Sheikhu Islam when he says: "According to this elite group of mystics Dajjaal is just like Pharaoh."

A third distinguishing factor will be that the word *(Kaafir)* will be inscribed between Dajjaal's eyes. Every believer will be able to read this.

May Allah's choicest blessings be upon our Nabi Muhammed (Sallallahu alaihi wasallam).

